

St. Michael's

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Presidential Installation

Installation ceremonies for President Swan on Michaelmas Day, September 29, 1978 began with a dinner in Brennan Hall chaired by Principal Lynch. Greetings were brought by Her Honour the Lieutenant-Governor; President Begg, University of Saskatchewan; President Ham, University of Toronto and President French, Victoria University.

At the colourful academic Mass which followed, the Chancellor, Archbishop Carter, concelebrated with Cardinal Flahiff and Father O'Gorman, local Basilian Superior. Fathers Shook and Kelly read lessons. Following the Gospel, the Chancellor formally installed the new President, who then delivered the homily, which reaffirmed St. Michael's dedication to liberal education and its value in seeking solutions to problems threatening our civilization.

The gathering included many officials of the University of Toronto and its colleges; presidents and delegates from other universities from coast to coast; staff, students and alumni. Father Swan's mother, Mrs. Edna Swan, and brother, Dr. Conrad Swan, York Herald, came from Suffolk, England for the event.

At the reception which followed, Vice-President Carol Hodson (Alumni Association); Professor Dooley (staff); and President Cathie Massel (SMCSU) congratulated the new President. In reply, Father Swan stated that as a former student, and now a staff member and alumnus, he pledged himself to maintain the traditions which had made St. Michael's an important force in higher education.

Hugh V. Mallon 1910-1978



(Text of Rev. J.M. Kelly's homily at the funeral of Hugh V. Mallon, C.S.B.)

We are gathered to pay our last respects to a good and gentle man. In the tradition of those who emphasize the reality of things rather than the manner in which the reality is perceived, it would be true to describe Hugh Mallon as a simple and uncomplicated man in a sense analogous to the radical simplicity of God. A simplicity like this is impossible to conceptualize and even more impossible to express in words. It always indicates a richness of personality and a person like Hugh Mallon meant many things to many people. Perhaps the simplest thing I can say about him, and I say it only after I have refined all the dross out of the word, is that he was a lovable man. He had a great big heart, catholic in its ability to love, and catholic in the response he received. His like appears on the horizon only infrequently. We will all miss him.

Hugh Mallon was the man he was because he was a man of God. This was the secret of his simplicity, the root of his fruitful life and the fulfillment of what he wanted to be. A man of God lives by faith, a faith in eternal life. He also lives by hope, a hope which the



Book of Wisdom tells us is rich with immortality. He shares with Christ the title of son and heir; he shares with Christ a so His sufferings so as to share his glory. Hugh Mallon throughout his life sought to do the Father's will and the Gospel; read this morning tells us what the Father's will is: that whoever sees the Son and believes in Him, shall have eternal life. Sorrowful as Hugh Mallon's passing is to each of us, we should recognize that it is our loss and not his. He lived by the Gospel and now enjoys the reward of those who do. If we are as faithful as he was, our separation is only for a time.

Perhaps I should end my remarks here but I have known and been associated with Hugh Mallon for over fifty years and I think a few more things should be said. He was an unassuming man and it took me nearly fifteen years to appreciate that he was someone quite special. I have spent the last thirty-five years appreciating just how special he was.



This man, whom I have described as a simple man, was also a very open man and not given to creating isolating barriers around himself. He was possessed of an exceptional and instinctive gift of recognizing, remembering and helping others. He was thoroughly genuine, totally unaffected and wholly disarming. So, in spite of his simplicity, he will be remembered by his many friends in varying ways, all authentic and valid reflections of the person we knew and loved.

Hugh Mallon never aspired to be anyone but himself but, that self was revealed in many ways. One would look far to find another as devoted to his family and, indeed, his lineage. There was nothing ostentatious in this. It was a simple acceptance of his heritage and a respect and love for it. He was a credit to his parents, perhaps, on occasion, a source of bemused trial to his sisters to whom he knew he owed so much, and a source of strength to his brothers. Moreover, there was no relative, however distant, that Hugh Mallon did not consider as part of himself. He was a notable exception, perhaps rebuke is not too strong a word, to an age of weakening family ties.

The confreres who lived with him, I feel sure, would not argue with me if I say that he was unique and, there is no man among us who will be so sorely missed. He had a very special place in the Basilian Community at St. Michael's. He was a faithful priest, a refined and generous person, understanding and compassionate. There is no member of this Community who has not been the frequent recipient of his thoughtfulness and charity. He related equally well to young and old, the healthy and the infirm, the like-minded and the not so like-minded. In the Pauline sense of the word, he was all things to all his confreres. He lived here both as confrere and Superior but it was always the same Hugh Mallon. There was no dream of which he was not a part; there was no sorrow which he did not feel. He was the Community man *par excellence*. In more recent years, he has not been well. He suffered a great deal more than anyone knew. It was typical of him to keep his suffering to himself. He was always cheerful and never complained. He had known for three months that he was about to die but, an easier patient it would be hard to imagine. The basic Hugh Mallon was never more evident than in his final months of life — an authentic Christ-like man.

And, what can I say of his many friends from every station and walk in life? I am sure that his colleagues in both the University and the College will recognize him in the brief word portrait spoken by the wife of one of his closest friends when she described him "As a gentleman of the old school." That he was.

Hugh Mallon spent all but seven of the last fifty-six years in St. Michael's College, as student, professor, coach, Chaplain, Registrar and Vice-President and Superior. The Community of St. Michael's was his adopted family and to that Community, the Alumni, the students, the staff from the President to the newest member of the support staff, Hugh Mallon brought a sense of belonging. His own family held a special place in his heart; so too, did the St. Michael's family. With his passing, I fear that an era has come to an end; with the Alumni he is, literally, irreplaceable. He is one of the great men in St. Michael's history. We are a lesser place without him.

There is one final thing I think that I should say. I have described Hugh Mallon as an open man with a big heart. His circle of good friends extended far beyond the groups I have mentioned. Some of these I knew but a litany would be far too lengthy. I suspect that everyone in this Church is

in that number and many also who are not able to be here. As we bid him farewell, I am sure we are expressing a note of thanks to him for all he has meant to us. Gentle and gracious man that he was, I think he would expect me to express a note of thanks to you for all that you meant to him.

May he rest in the peace and the joy of eternal life.



Bravo

This column was formerly compiled by Father Hugh Mallon. No one at St. Mike's knew the Alumni as well or kept better track of them. His death leaves a huge information gap. The Alumni Office would be most grateful for items to be noted in the column. The following items were noted by the current editor. Apologies for the many omissions.

James Jerome, '54, Speaker of the House of Commons, described by a Toronto journal as "Mr. Speaker, Superstar". TV has come to the Commons and the same journal describes Jim as "the host of the nation's newest and, in many ways, most successful hit. The televised question period is called by some *The Jim Jerome Show*."

Gordon Osbaldeston, '52, Secretary to the Board of Economic Development Ministry and the newly created Economic Department Ministry. *The Financial Times* subtitled its major article on Gordon as 'a chance to become Ottawa's most powerful civil servant.'

Frank Callaghan, '52 and Richard Trainor, '53, both recently appointed Justices of the Supreme Court of Ontario.

John Bowles, '56, appointed Regional Council of Canadian Pacific in Winnipeg.

Gerry Hennessy, '49, Manager of C.N. Freight Sales and Services of Hamilton.

Michael Davies, '55, Gerry Day, '56, Gordon Heinrich, '58, Harry Keenan, '54, James Murphy, '54, Ronald Rudan, '59, John Tait, '56, M.P.P. Alf Strong, '62, John Keyser, '58 on being named Queen's Counsels.

New Personalities at St. Michael's

In 1974 a new term emerged on the campus of the University, cross-appointment. The term is used to describe certain faculty members involved in the implementation of the objectives of the *Memorandum of Understanding*, to provide more teaching in College classrooms to College students. Such faculty members are generally on contract with the University; they may be in the departments in the traditional college subjects or in those which were university subjects; they may do either all or part of their teaching in the College; they have offices in the College and are members of the College Council; they may be replacements for retired St. Michael's staff or additions in areas in which St. Michael's has not as yet been directly involved. They are usually of five years' duration and are the vanguard of what is likely to emerge when the appointments policy envisioned by the *Memorandum* is fully in effect. Under the terms of the *Memorandum*, it is possible for the College to make an appointment for which the University assumes no financial responsibility; such an appointment may, at the discretion of the Dean and Chairman, be cross appointed to the Faculty and the Department. The University has also provided an Instructional Grant, supplementary to salaries for full time staff, and from it the Colleges are enabled to take temporary measures to fulfill pressing current needs. At the present time, there are thirteen such appointees in St. Michael's.

Professor Amilcare Iannucci of the Department of Italian Studies was the first such appointment to be made and a substantial part of his time is spent in the College. He is the Adviser to the U. of T. Italian Club which is located in St. Michael's and directs the very active programme sponsored by this Club.

Professor Richard Marshall of the Department of Slavic Studies. Professor Marshall's presence is witness to the fact that St. Michael's has a large Slavic enrolment. His interest is in Slavic religious literature and hence relates very easily to the Department of Religious Studies as well.

Professors Harvey Kerpneck and Colin Chase are members of the Department of English, both formerly attached to University College. Professor Kerpneck does all his undergraduate teaching in St. Michael's; Professor Chase, only a part of his.

Professors Thomas Langan and James Morrison are members of the Department of Philosophy in the University of Toronto. St. Michael's still retains her rather unique position in this Department and Professors Langan and Morrison both teach in the specific St. Michael's programme.

Professor J.M. Pitre is a member of the Department of Physics and is cross appointed to St. Michael's principally in the role of adviser to science students for whom he also serves as Senior Tutor.

Dr. Ann Dooley teaches two courses in Celtic and Irish Studies which is located in St. Michael's College. This is an experimental programme approved by the College Council, and accepted by the University, and which many hope will be a permanent feature of both the College and University.

Mr. J. de Koning is a member of the Department of Mathematics. He supervises all the Math tutors and tutorials in the University and directs the Math Aid Centre at St. Michael's. Mr. de Koning spends many of his evenings with the St. Michael's students experiencing difficulties with higher mathematics.

Fathers Robert Barringer and Leo Walsh are reverse cross appointments in Religious Studies. This is a fledgling department in the University and has been seriously affected by the freeze on hiring. St. Michael's took the initiative in these appointments. They are both young Basilian priests; the former teaches Patristics, the latter, Christian Ethics.

The most recent cross appointee is Professor Rae Godfrey, a St. Michael's alumna and one of the senior staff in the Faculty of Social Work. Professor Godfrey knows the U. of T. scene well and St. Michael's is very pleased to have her as her first cross appointee in the area of Social Studies.

There is one further appointee in the person of Dr. Janine Langan who will not be in the teaching programme until next year. St. Michael's intends to launch a programme in Christian Culture and she is spending the current semester articulating and developing this interdisciplinary venture. She will also be an instance of a reverse cross appointment.

The presence of these faculty members enriches the College and gives evidence to the fact that others than College appointees are concerned with the current and future welfare of the College system.

U. of T. and Theology? Yes

A new chapter has opened in the already long and surprised-filled story of St. Michael's in its varied relationships to the University of Toronto and its member colleges. This time, it is a tale concerning a new development affecting the place of theology on this campus.

Ten years after the founding of the Toronto School of Theology by the seven member colleges, Emmanuel (Victoria), Knox, Regis, St. Augustine's Seminary, St. Michael's, Trinity and Wycliffe, the School and its member colleges have entered into a new contractual relationship with the University. Through this agreement, theology programmes shall, for the first time, have a public academic identity in the University "city". An unusual feature of this relationship is that henceforth St. Michael's theology students will receive their various degrees (M.R.E., M.Div., Th.M., D.Min., Th.D.) conjointly from the University of Toronto and the University of St. Michael's College. (For the moment, at least, the M.A. and Ph.D. degrees will continue to be conferred solely by St. Michael's.)

This innovative arrangement is the fruit of long and patient discussions involving the TST and its member college, the University of Toronto and the Ministry of Colleges and Universities. Its final implementation was made possible when the Ontario Legislature passed amendments to the University of Toronto Act, authorizing the arrangement and removing the historic clause where the U. of T. was prevented from conferring degrees "in theology".

The fruits of this enterprise lie in the future, but the entry of this new intellectual "neighbourhood" in the "city" of the University (President Ham's phrase), and the increased government grants it will bring to the support of the theology programmes, should bring new enrichment to both the "city" and the "neighbourhood".

Etienne Henry Gilson 1884-1978

Etienne H. Gilson, the most eminent mediaevalist of our time, died at Auxerre, France, in his ninety-fifth year on September 19, 1978; he was buried beside the body of his wife at Melun after a requiem mass in the mediaeval Cathedral of Auxerre. The Basilian Fathers invited Gilson to Toronto in the late twenties and here, in collaboration with Henry Carr CSB and G.B. Phelan, Gilson planned the Institute of Mediaeval Studies of which he remained Director of Studies until his retirement. Wounded and captured at Verdun in 1916, Gilson served on a French relief mission to Russia after the First World War, held teaching posts at Strasbourg, Paris, and Toronto, acted for France in the establishment at San Francisco of the United Nations Organization when the Second World War ended; during the last decades of his teaching, Gilson divided his time between Paris (College de France) and Toronto (The Pontifical Institute); his published work totals more than one thousand items. The bronze at the doors of the John M. Kelly Library appropriately represents Gilson in conversation with Aquinas, Maritain, Descartes, and Augustine. *Requiescat in pace.*



Requiescant in Pace

Brennan, Ledwith J. ('Bud'), '52
Di Valentin, Mario, A., '64
Glavin, Rev. John J., '24
Greene, Alfred, '33
Kavanagh, Gerald M. (Gerry) '33
Mallon, Rev. Hugh V., CSB, '31
Maloney, D. Andrew, '47
McBride, John, '31
McGuire, William J.T. (Bill) '41
McReavy, Rev. John, CSB '47
O'Donoghue, Rev. John, CSB '44
Quinlan, Arthur, Q.C. '37

Change or Die

The Directors of the Alumni Association insist that the Newsletter contain an article dealing with the metamorphosis of the College system which is going on in the University of Toronto and particularly as it relates to and affects St. Michael's. Members of the Directorate who sit on the College Council have been jolted into the recognition that events which escape public notice are having an almost explosive effect on the very souls of all the Colleges and that survival of the St. Michael's known to her graduates is really at issue. The administration and the faculty of the College have known this for some time. The current students know that the College system is in the throes of a very painful adjustment to the academic milieu of the late twentieth century. It did come as an icy blast to the Alumni unfamiliar with the ravages brought by the New Programme, the flight from the humanities and the severe cutbacks in funding being experienced by universities in Ontario today. Hence the insistence that other Alumni know about it. It is not entirely new and some of it has appeared in earlier Newsletters. The moment of truth, however, is almost here.

What has brought the University and College to this turning point in the history of the experiment in federated higher education? One must know some facts to understand the current problem. Among the facts are size, student ambitions and academic interests, over-specialization and no specialization, loss of coherence in programmes, a degree of facelessness consequent to size, multiple but unintegrated planning processes with consequent loss of budget control. Add to these the public's disenchantment with higher education and the fiscal cutbacks which have become politically acceptable, and you will find an array of problems needing to be solved and likely in ways which will not fully satisfy anyone.

What problems? Perhaps a series of questions might help to convey a general appreciation of what some of them are and how deeply they affect both the College and the University.

What does a College mean as an academic entity when there are over 2,000 full time students and only a relatively small fraction of the hours of instruction is offered in College classrooms by College faculty? What does a College mean to the 700 students who take no instruction at all

in the College and who, in pursuit of their studies, never meet a faculty member except the Registrar and then likely only at the time of registration? What does a College mean when, of the remaining 1,300 students only a small minority takes the principal part of their programmes with College faculty? Do such students find an academic home elsewhere? How can they when they sit in the huge "popular" courses and neither student or professor knows which among the students are academic brothers or sisters or are following similar or vastly different programmes? How can the forum or the marketplace or the shopping centre be a home?

This series of questions might illustrate what happens when the Colleges which specialized in the humanities suddenly are caught in the exodus, the flight to pre-professional studies, commerce and finance, vocational training, social work, etc. The flight from the humanities is one cause of the trouble.

These questions also illustrate what happens to a programme of studies when structure is removed. This was effectively accomplished by the introduction of the so-called New Programme. In this programme, maximum liberty is provided to students who are provided with an academic cafeteria and left with the responsibility of planning their own academic diet. The Faculty of Arts and Science is now having second thoughts about such an academic programme. It has produced various kinds of indigestion, malnutrition, surfeit, oversupply, understaffing, maldistribution of resources, friction, cutthroat competition, loss of morale, overwork, proliferation of bureaucracies. Such second thoughts have led the Dean to establish several committees to review entrance requirements, the programme itself, the counselling services, the needs of first year students and many others. Problems there are: solutions are not easy to come by.

One problem which concerned Dr. Evans while he was President, and now equally concerns President Ham, is that of restoring the College system to its earlier vitality. How provide that more teaching be done in the Colleges by faculty associated with the Colleges? One easy answer would be to provide more faculty in the populous subjects and put both faculty and subjects in the Colleges. Who will determine what will be taught in the Colleges and who will do the teaching? Not all the Colleges want the same things. Many of them want the same professors. In an ideal world, it might be possible to satisfy

most. 1979 is not the ideal moment in the University's history. She cannot hire more faculty because she cannot afford to. Unlike governments, she cannot survive with annual deficits. She has to live within her resources. Perhaps the University might learn to use her resources better. This was one of the objectives of the *Memorandum of Understanding* between the University and her Colleges. It has been an experiment of five years duration. It has been a painful one. Certain things have emerged. Colleges and Departments used to go their separate ways. This is no longer possible. The new era will witness greater collaboration between them. Here there is no alternative. It is a new situation and will affect both Colleges and Departments and, as a consequence, the Faculty of Arts and Science. The *Memorandum* is under review and this collaboration is the central issue.

Both the Committee reviewing the New Programme and that reviewing the *Memorandum* have issued Interim Reports, white papers so to speak. They are currently being debated on the campus and final drafts will be in place before the end of June. The new era could begin in September 1980.

Whatever happens, St. Michael's and other Colleges will be changed places. They will be different. Will they be better? The College aims to reach more of her students. Will she have to insist that her students take College programmes? Can she manage, or afford, the kinds of programmes she thinks significant and influential in forming the kind of graduate who bears a recognizable St. Michael's imprint? How will she manage to retain her Catholic identity? How large a complement of staff will the restricted budget allow? How well can she respond to the insistence by government that some alternative forms of funding be found to supplement government aid?

The Colleges, and particularly St. Michael's, are not complacent spots these days. Shake-up and shake-out are the first stages in the transition to a new era. All, or nearly all, agree that the College system is an essential part of the University of Toronto. No doubt each decade since 1906 has witnessed changes. They have been gradual and adaptation has been in a pattern. What is happening now is not gradual but abrupt; a new pattern is struggling to emerge. The effects will be radical and not cosmetic. The retention of the College system will likely result in diverse rather than uniform College entities. The U. of T. connection will be closer.

How much will Colleges have to give up in order to better accomplish what they wish to do? The stakes are high. It is not an exaggeration to say that St. Michael's thinks that her very soul is involved. This is the most important moment since St. Michael's entered federation. Hence the Directors' concern that the Alumni be informed. A new world is in the making; the old patterns no longer work. It is really a case of acting or languishing, perhaps not too strong to say CHANGE OR DIE.

Father Bondy Sixty Years Ordained

Rev. Louis J. Bondy, CSB, '17, observed the sixtieth birthday of his ordination to the priesthood on December 21st last. In deference to his wishes there was no public celebration. Among those who congratulated him on this happy occasion were his sister, Pauline, '32; Very Rev. James Hanrahan, CSB, '49, Superior General of the Basilian Fathers; Rev. Peter Swan, CSB, '38, President of the University of St. Michael's College; Rev. John M. Kelly, CSB, '32, Director of Alumni; Rev. E.J. McCorkell, CSB, '11; Rev. E.C. LeBel, CSB, '24; and Rev. Francis Mallon, CSB, '29, student of Father Bondy during his first year of teaching at St. Michael's. Superior of St. Michael's, 1946-1952, and now Professor Emeritus of French, Father Bondy lives at St. Basil's College, 95 St. Joseph Street.



J.A. Raftis Election

On the evening of November 7, 1978, J. Ambrose Raftis csb, '45, was elected President of the Pontifical Institute of Mediaeval Studies by the Senior Fellows of the Institute. This election, confirmed by the Sacred Congregation for Catholic Education and by Archbishop G. Emmett Carter in his capacity as Chancellor of the Institute, takes effect on July 1, 1979. Father Raftis brings to this office his training at Toronto (B.A., M.A.), Laval (D. es Sc. Soc.), and Cambridge (Ph.D.); he has a long experience of teaching and research in Saint Basil's Seminary, the Pontifical Institute, and the University of Toronto; he is a Fellow of the Royal Society of Canada, the author of five books and twenty articles. The new President will be the seventh to head the Institute since its foundation in 1929; H. Carr csb, G.B. Phelan, A.C. Pegis, E.J. McCorkell csb, L.K. Shook csb, and E.A. Synan.

Theological Lecture

Thanks to the generosity of the Alumni, Faculty and friends of St. Michael's, a net amount of almost \$17,000 was realized from the Testimonial Dinner held on May 25, 1978, to honour Reverend John M. Kelly for his twenty years as President, and his fifty years of service to St. Michael's College. That amount has been invested in a special Trust Fund which has been established to advance theological scholarship in the St. Michael's College community, an area of great interest and concern to Father Kelly. The income from that Fund will finance a lecture in theology to be given in Father Kelly's name, annually, by renowned theologians and philosophers. Additional donations will be welcomed at any time in order to augment the funds for this lecture series.

Chapel Windows

Professor Alice Hamilton, University of Winnipeg, spent a day at St. Michael's during December studying the windows in the college chapel. She is writing a history of Robert McCausland Limited, Toronto artists in stained glass since 1856, and the chapel windows are among the few surviving examples of the firm's work for a period in the 1870's.



Homecoming 1978

Do you know that St. Mike's is the only College or Faculty in the University that still conducts a 'Homecoming Weekend' in the Fall? The Weekend is open to all but features the graduates of twenty, fifteen, ten and five years ago. As usual, the Weekend was a great success, due to the skill and enthusiasm of the 'Homecoming' Committee chaired by Patricia (Conway) Hayward and ably assisted by reps from each of the featured years. About 200 attended the Reception, 225 the Dinner and 200, the Brunch. The Alumni, once again, won the Boozier Brown football game. They also joined the students in the celebration of the Sunday Eucharist which was moved to the Assembly Hall to accommodate the crowd. Father Ulysse Pare, '58, gave the homily. The President, Father Peter Swan, '38, gave the talk at the Brunch.



The Quiet Revolution

During the past four years a very quiet revolution has been taking place on the St. Michael's campus in contrast to the turbulent Sixties and the early Seventies when student unrest, political activism, confrontation and demonstrations were the order of the day. The students have begun once again in recent times to discover meaning and value in the very things which had become the objects of scorn and rejection, namely, those things which pertained to their religious heritage. The first really positive indication that the situation had indeed changed was a request made by the students to the Administration of the College to have appointed a full-time Chaplain whose sole responsibility would be to minister to the spiritual needs of the students.

Although it took some time to free a priest for this work, the re-establishment of a special student Liturgy on Sundays presided over by members of the teaching staff was the beginning of what has become a very active and enthusiastic worshipping community. The response to this initiative resulted in the restoration and refurbishing of the College Chapel more than two years ago. Those who attended the joint Alumni-Student Homecoming Mass in October 1978 had the privilege of witnessing first-hand to the change of mood.

The Chaplaincy is now in its third year of operation. What began as a one-man programme has recently been expanded to an experimental six-person Team (one Basilian priest full-time, one Loretto Sister, three seminarians and a lay-student, all part-time).

Besides the Sunday and daily Liturgies which have been so well received, the following activities are regular features: three weekend retreats annually, three week-long retreats at Oka, Quebec, an annual theological lecture series, several special lectures scheduled at regular intervals, a bi-weekly discussion group which deals with topics of concern to the Christian, a Marriage Preparation Weekend for students and alumni, Penance Services and regular opportunities for the reception of the Sacraments, a Catechumenate programme, a weekly Quiet Hour of prayer with Exposition of the Blessed Sacrament, a volunteer programme for the disadvantaged, a weekly prayer group and two active folk-groups.

Most of what is now being sponsored has come about as a result of student initiative. The situation seems to be healthy, the response on the part of the students enthusiastic and the prospects for the future of campus ministry hopeful.

Freshmen Counselling

The wide freedom in course selection introduced by the Faculty of Arts and Science in its "New Programme" in 1969 made effective counselling of our undergraduates imperative. While Faculty reports in the past decade have repeatedly acknowledged this need, very little in the way of a formal structure has existed until now. As a first step in providing this assistance to our students, the College Council has established a standing Committee on Counselling to co-ordinate a freshmen counselling programme in the College. This programme is intended to complement the Faculty Calendar as a counselling aid for all incoming students, but with special attention paid to the half of our students who take most or all of their courses outside the College. The principal objectives of this counselling are as follows:

1. to provide an opportunity for every first-year Saint Michael's student (regardless of his course selections) to become acquainted with at least one Saint Michael's staff member who can personally welcome him to the College;
2. to defuse any initial anxiety the student may have about the size and complexity of the University of Toronto by introducing him to a faculty member who can provide some answers about the workings of the University;
3. to permit and encourage personal contact throughout the year, as needed by the students, so that they may be assured of a sympathetic hearing from their adviser;
4. to provide, where possible, academic counselling and advice about courses and programmes of study, and to assist the students in finding answers to questions that lie outside the counsellor's field of knowledge;
5. to realize more fully the ideal of Saint Michael's College as a closely knit community.

SMC Enrolment: 1978-79

The number of students registered at St. Michael's College as of October 15, 1978 jumped quite dramatically from the figure for 1977: 2383 as compared to 2200. The increase is entirely due to the large number of first-year students newly admitted to the College. In 1977 a total of 546 students accepted the offer of admission, whereas this year 726 did so. More students also transferred to St. Michael's from other universities this year than last: 80 (39).

Because of the drop in the number of first-year students who accepted the offer of admission in 1977, the University of Toronto permitted the Colleges to admit many more students this year. To make this possible the University lowered the grade required for entrance from 74.5% to 70%. This does not mean, as it has often been stated in local newspapers, that the University was lowering its standards. The minimum average required for entrance has always been stated in the University Calendar as 60%, but because of the large number of applications, the average actually needed for entrance has for some six or seven years been 70% or more. The same standards will be used in grading the students this year as last.

This year the St. Michael's College Registrar had the happy experience of being able to admit all students, and only students, who indicated our College as their first choice. We were also able to offer admission to all students who were eligible.

For the past several years, probably because of the economic situation, the number of part-time students has been increasing noticeably: 202 in 1976, 263 in 1977, 310 in 1978.

Because of the large influx of newly admitted students this current year, the total number of students in the Faculty of Arts and Science of the University of Toronto has therefore indicated that the admission quotas in effect in 1976 and 1977 will probably be reimposed for 1979-80. This means that St. Michael's will likely be permitted to admit about 570 new first-year students. This may mean that the average required for admission to the University might rise to 71% or 72%. But this is just conjecture. The grade required, as always, will depend on the number of applications.

Library Naming Ceremony

On July 21, 1969 the St. Michael's College Library was moved from Carr Hall to its present location on St. Joseph Street. Nearly a decade later, in a ceremony held in the Library the Sunday of Homecoming Weekend, Father P.J.M. Swan, on behalf of the Collegium and at the request of the Students' Union, proclaimed the library the JOHN M. KELLY LIBRARY.

The naming ceremony was attended by students, staff, faculty and alumni. Principal L.E. Lynch described Father Kelly's association with St. Michael's spanning nearly a half a century as student, professor and President. To mark the occasion, Father Black, Librarian, presented Father Kelly with two books, Karsh's *Canadians* and a collection of art collection work entitled *The Tangled Garden*. Father Kelly, in his response, indicated that it had been his intention to have the library named the ALUMNI LIBRARY to mark the Alumni's contribution to the College. Though disappointed his wish would not be fulfilled, it pleased him very much that the impetus for the naming had come from the students.

In a letter to Principal Lynch in early May, Student Union President Cathie Massel requested that the Collegium name the library for Father Kelly because "While Father Kelly will still be with us at St. Mike's we would nevertheless like to remind students of the dedicated and tireless efforts he put forth to further the academic goals here and to preserve the traditions of St. Mike's". On September 25, 1978, the Collegium unanimously approved the students' request. A suitable plaque, donated by the Students' Union, will soon be on display in the Library.

Student Aid at St. Michael's

Among the more dramatic changes which have happened at St. Michael's in the past few decades is that in Student Aid. The College now has a full-time Student Aid Officer, Father Ralph MacDonald. Next to the Registrar, he handles the greatest amount of paperwork and meets the greatest number of students. During the current year, in one form or another, he will administer well over a million dollars in student aid funds. About one-third of the student body, over 700, will benefit. This may seem startling to those of a different era but it is simply evidence that Canadian universities and colleges have caught up to the modern university world.

Many factors have contributed to this relatively recent phenomenon. There are many more students and, relatively speaking, their financial situation is equally as precarious as that of their older counterparts in days gone by. Benefactors have established scholarships. The Varsity Fund has played a significant role. The major factor, however, has been government policy: its use of your taxes. The general public may not be conscious of it, and the student press may tend to ignore it, but the St. Michael's experience is that current government policy of not denying a university education because of financial inability to meet the costs has been effective and, social and distributive justice is, to some extent, being achieved.

St. Michael's serves a constituency which, to a considerable extent has not as yet experienced the upward financial mobility of the average Canadian. Because a large number of the students of St. Michael's come from less affluent backgrounds, they merit a

proportionately larger amount of government student aid. Means tests there are, but governments, both federal and provincial, act on the evidence. A breakdown of the various sources of student aid might serve to illustrate this facet of College life:

Scholarships:

St. Michael's College	
Foundation	\$ 67,000
University of Toronto	15,000
Other	23,000
	\$105,000

Bursaries:

St. Michael's College	
Foundation	\$ 42,000
Varsity Fund	10,000
Other	1,000
	\$ 51,000

Grants:

Province of Ontario	\$589,000
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Loans:

Province of Ontario	\$ 20,000
Federal Government	\$300,000
	\$320,000

Total:	\$1,071,000
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In addition to these funds for undergraduates, there is considerable student aid for the Faculty of Theology (about \$37,000), and the Institute of Mediaeval Studies (\$40,000). These funds are income from trusts which benefactors have established. In addition, such students this year have been loaned \$32,000 by the federal government and \$13,000 by the provincial: \$122,000, in addition to the above total.

SMC Alumni Board Executive 1978-1980

President: Patricia (Kelly) McGee, '68
 Vice-President: Carol (Codarini) Hodson, '69
 Secretary-Treasurer: Edward Kerwin, '68
 Faculty Advisor: John M. Kelly, csb, '32



Varsity Fund Update

1978 was the most unusual year in St. Mike's Varsity Fund history. The annual giving campaign netted over \$183,000 — \$11,000 more than in 1977. By any criterion, it was the best year ever. The entire year was plagued with difficulties. The mail strike hurt us badly. The unilateral decision by some agency or other in the University to commit (word used advisedly) multiple solicitation for holders of more than one degree resulted in outrage on the part of some, loss of good will on the part of others and money which we think was intended for St. Mike's going elsewhere. We were unable to work out an agreement with the U. of T. Associates to enable our U.S. Alumni to participate in favour of St. Mike's and get receipts for their gifts. 1978 was also the year of the Exodus, more graduates moved than ever before and did not give us either their new addresses or telephone numbers. As a consequence, although the Telethon lasted longer, we contacted fewer Alumni. At the end of November, we had 400 fewer gifts than at a comparable time in 1977. A major effort was made in the month of December and Santa Claus brought about \$50,000. The usual December, only more so.

At the January meeting of the Board of the Alumni Association, it was decided that the announced 1979 objective of \$210,000 should not be lowered and that the same projects sponsored in 1978 be sponsored again; \$70,000 for the Library; \$30,000 to support the Alumni Office in its work; \$10,000 to support Academic Initiatives in the College and \$10,000 for Student Aid, the

remaining \$90,000 to go to the rehabilitation of 121 St. Joseph Street. The date for this project originally scheduled to begin in mid-1980, may be advanced to late 1979.

The Board also decided to strike a Standing Committee to be called the Varsity Fund Committee, to plan the 1979 campaign and to work on eliminating the 'snafus' experienced in 1978. Among the problems are the updating of addresses, multiple solicitation, the exclusion of over 1,000 alumni by the current policy of the Associates, encouraging non-donors to become regular participants.

The Ontario government has warned the universities that in the future they must rely on private benefactions more and more. The University of Toronto, is trying to map its future in that new financial scenario. Varsity Fund is becoming more necessary than ever and will likely merit greater attention throughout the University. St. Mike's is considered the best model to follow. We would like and intend to continue this leadership. \$210,000 is a formidable objective. No matter how one looks at it, only the Alumni can achieve it. The Varsity Fund Committee thinks we can.

SMC Mulock Champs

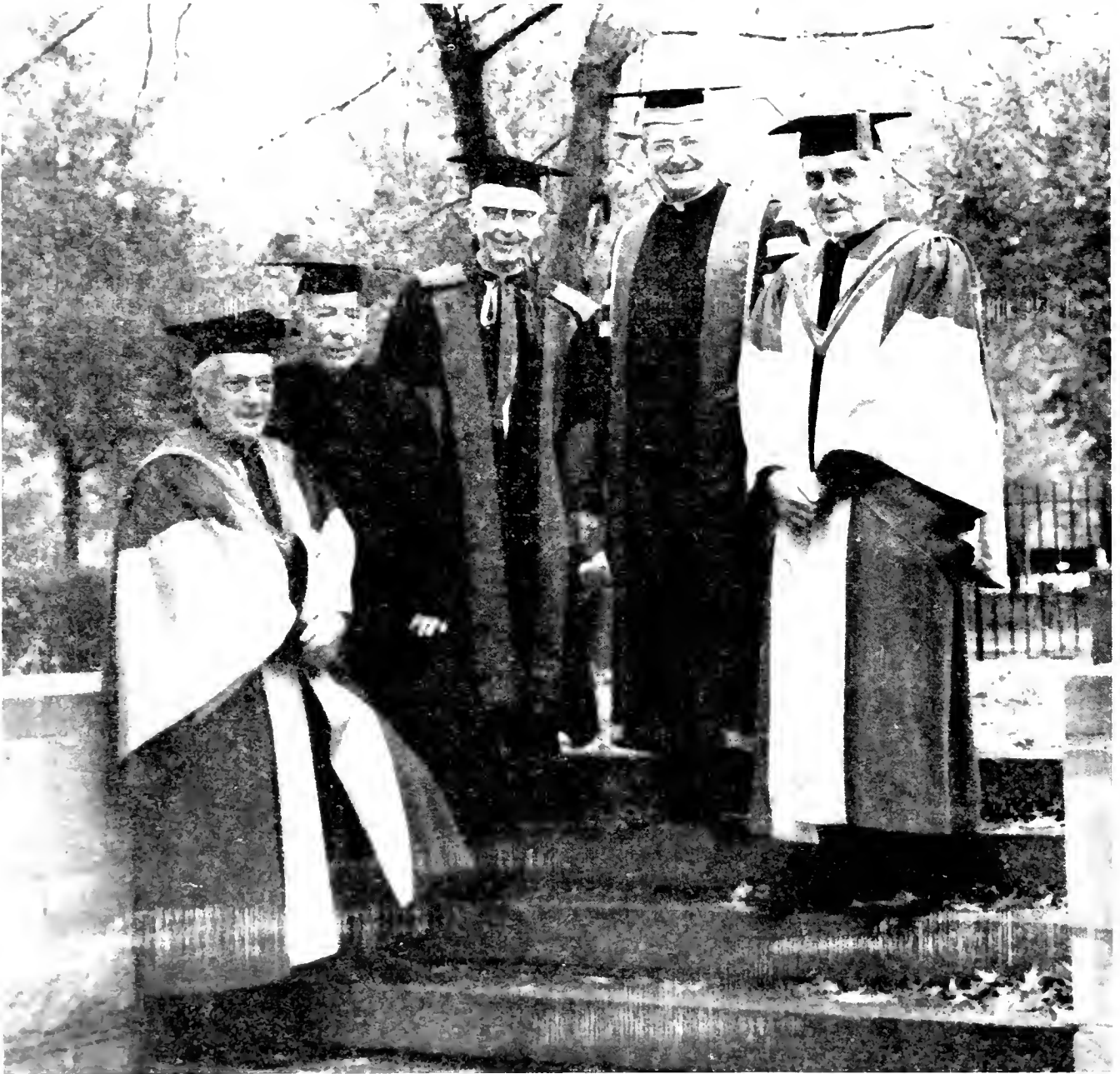
For the third time in thirty years, St. Michael's athletes have had their efforts rewarded by capturing the prized Mulock Cup. 1978 will stand out with 1972 and 1948 as important dates in the history of SMC football. On November 10, 1978, St. Mike's, after an undefeated season, faced Victoria College, its perennial opposition, in the Mulock final which was once again returned to Varsity Stadium. Many an interested



spectator happened to be a member of the Alumni who had either played on a previous Mulock team or who had sons or relatives on the 1978 roster. Hundreds of loyal fans braved the elements and came away with a sense of pride and satisfaction. SMC emerged from that contest with an impressive and decisive 42-7 win over VIC. A great deal of the credit goes to the coaching efforts of Lex Byrd and his staff who helped a spirited group of SMC athletes put it all together. Congratulations to the 1978 Mulock Champs.



Living History St. Michael's Presidents Past and Present



Laurence K. Shook, C.S.B., 1952-1958
Louis J. Bondy, C.S.B., 1946-1952
Edmund J. McCorkell, C.S.B., 1925-1931; 1934-1940
Peter J.M. Swan, C.S.B., 1978-
John M. Kelly, C.S.B., 1958-1978

Christian Culture Programme

Elsewhere in the Newsletter, the tear is expressed that in the midst of upheavals which have unsettled the Faculty of Arts and Science and the Colleges that St. Michael's might lose sight of her purpose. Certainly she will have to adopt other than the traditional means of achieving it. In an era when a Liberal Arts education is held in low esteem by the government, the public students and even by some educators, the very notion of culture, let alone any Christian dimension of it, is in jeopardy. Take a Commerce student, 20% of St. Michael's first year students are in this category. Over a four year period such a student must complete 23 courses. In first year, they are advised to include Commerce, Computer Science, Economics and Mathematics. They have one option. That's all they have in the remaining three years. Four options in four years. Worse still, there are pressures from various directions hinting that the options be chosen from areas related to Commerce, Computer Science, Statistics and the like. Liberal education?

While Commerce may be the most horrendous example, there are many approximations to it. Such students rarely, if ever, see the inside of a St. Michael's classroom. They may never meet a St. Michael's staff member except the Registrar and the Awards Officer. More than 80% of them are not in residence. They may, or may not, use the Common Rooms or the Library; participate, or not participate, in the religious or social life of the College.

The College does not like the idea that for many of her students she is just the place of registration. She does not think that she is fulfilling her purpose and, frankly, that the students are being short-changed. She could wait for the cycle to change, and sit tight with her current academic programmes. She has decided not to. She thinks she owes it to her students to make available an academic programme of a Christian kind which they can follow even while abiding by the overly restrictive nature of their major programmes. Hence the Christian Culture Programme.

It will be sailing against the tide since the University, at the moment, will not provide funds for it. The programme will be interdisciplinary and will require collaboration between several different departments. Professor Janine Langan

will be the Director and she brings to the task considerable experience in programme development. It will be an attempt to mitigate the all too secularist thrust of contemporary university education. It is a challenge and St. Michael's is determined to make the programme both idyllic and worthwhile.

St. Basil Symposium

The Basilians have finally decided to do something to justify having the name. The Basilians in the past have frequently tried to mount efforts to gain a better knowledge of their patron. These have been undertaken by various individual Basilians and in various ways. Such efforts were in the nature of personal crusades and were subject to the vicissitudes which attend such efforts. 1979 marks the sixteenth centenary of St. Basil's death and the Congregation is sponsoring the effort to deepen its own appreciation of its patron and to explore and make better known the rich heritage which this noted Father left to the Church. This effort is the St. Basil Symposium.

The Symposium will be held in Toronto from June 10th to June 16th, 1979, at the Pontifical Institute of Mediaeval Studies. Participation will be by invitation only and will be limited to about 200. Invitations will be extended to scholars who have a special interest in St. Basil, his life, his teaching and his influence.

The Committee in charge includes the Superior General, Rev. James Hanrahan, Monsignor Roman Danylak, the Chancellor of the Eparchy of Toronto, the President of PIMS, Rev. Edward Synan, members of the staff of PIMS and SMC. Rev. Wallace Platt, C.S.B., is Chairman and Dr. Paul Fedwick, Executive Secretary. The Symposium has received the blessing of both the Holy See and the Ecumenical Patriarchate of Constantinople.

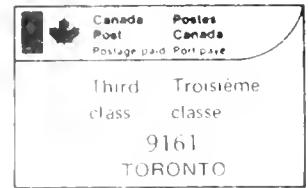
The major papers, twelve in number, will be given by world recognized authorities from Greece, Italy, Germany, Holland, The United States and Canada. Their papers, together with significant interventions from discussants will be published in 1980 by the Pontifical Institute. This volume should represent the most up-to-date scholarship in Basil studies and be a fitting recognition of the centenary of his death.



50th Anniversary of the Pontifical Institute of Mediaeval Studies

PIMS is 50 years old. Founded in 1929 by Etienne Gilson and the Basilian Fathers, it has reached its mid-century vigorous and still growing. The occasion will be marked by several celebrations. The American Catholic Philosophical Association has been invited to hold its annual convention here, April 20-22. The Maritain Society will meet at the same time. Fr. Laurence Shook, C.S.B., who is writing the biography of Gilson, will speak on Gilson and Maritain. Vernon Bourke, an alumnus, will address the Association on Gilson and Anton Pegis, a former president of PIMS, who like Gilson died last year. The alumni attending the meeting will gather for luncheon.

In October there will be a symposium on mediaeval culture to which all the alumni and friends of the Institute will be invited. Eminent mediaevalists will take part in the symposium and several honorary degrees will be given — the first the Institute has awarded. At this convocation there will also be the annual awarding of Institute degrees. The celebration will fittingly close with a banquet.



The University of
St. Michael's College

Alumni Newsletter

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CHANGES?

Your Name: _____ Previous Name: _____

Faculty and/or Major: _____ Degree(s): _____ Grad Year(s): _____

Name of Spouse: _____ Is spouse a SMC Grad? _____

Spouse's Previous Surname: _____

Correct ☐ Incorrect ☐

New Address Is: _____

Phone: _____ Postal Code, if not shown above: _____

SPRING REUNION

1979

JUNE 1 - 2 - 3

HONoured YEARS: 1919, 1929, 1939, 1954

